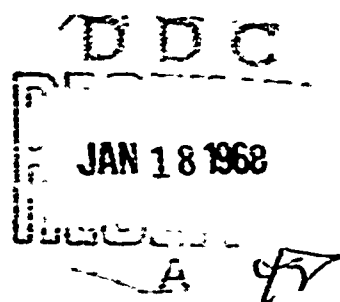AD 664119

NEW DIMENSIONS IN THE USE OF THE CRITICAL INCIDENT

TECHNIQUE IN CROSS-CULTURAL INTERACTION TRAINING

A STUDY-PROPOSAL

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1967

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NEW DIMENSIONS IN THE USE OF THE CRITICAL INCIDENT
TECHNIQUE IN CROSS-CULTURAL INTERACTION TRAINING

INTRODUCTION

The fact that the earth is an increasingly small planet
is dramatically illustrated almost every day of our lives.
The speed with which space vehicles and man-made satellites
orbit the earth, the nearly instantaneous worldwide contact
made possible by modern communications media, and the startling
rapidity of jet-powered flight have decreased the dimensions
of the globe with remarkable effectiveness. As the relative
size of our planet has diminished, the number of cross-
cultural contacts among its citizens has increased. Programs
of economic and military assistance, the efforts of inter-
national political organizations, and the accelerated activi-
ties of business and industry have created countless oppor-
tunities for people of diverse cultural backgrounds to meet,
to work together, to negotiate differences, and to interact
in a wide variety of ways and circumstances.

Individual skills in the creation and maintenance of
friendly and productive interrelationships across cultural
barriers will vary greatly according to the nature of the

life-experiences and insights of those involved (Jenny, 1966),
The values and beliefs of these individuals will be operative
in both their intentionalities and the techniques employed in
their expression. Some people have a great deal of interest,
ability and skills in such complex relationships; they are
"natural ambassadors" of understanding and good will. But a
great many people do not possess, or even desire, these skills.

If international understanding and goodwill are to be
more than superficial ideals, effective training in cross-
cultural interaction must become a reality. Military personnel
and others need to learn the principles involved both in non-
offensive behavior among indigenous people and in the forma-
tion of positive, cooperative and creative relationships with
them. The obstacles to the former are considerable; the
obstacles to the latter sometimes seem almost insurmountable.

BARRIERS TO EFFECTIVE CROSS-CULTURAL INTERACTION

There is growing recognition, for example, of the fact
that a task performed in a cross-cultural situation is likely
to present more difficulties than the same task undertaken by
a culturally homogeneous group (Foa and Chemers, 1966). Even
in informal social interaction the unfamiliar cue array of a
new environment reduces the certainty with which a person

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reacts to verbal and nonverbal stimuli. The disparity and conflict of cue-response systems between cultures leads to many difficulties of communication in a cross-cultural context. The misreading of cues leads to maladaptive responses which can quickly destroy the rapport essential to effective interaction (Zinzer, 1966). Unfamiliar manners, customs and habits encountered by an individual overseas also reduce the stability of a person's behavior. This becomes particularly detrimental when he is under pressure to accomplish explicit objectives in a given period of time because much of a person's ability to conduct training or organize endeavors is based on a stable, familiar set of interpersonal interaction standards and comprehensions (Eachus, 1966). Even though rates of learning are sometimes increased by the level of anxiety aroused by the unfamiliar environment and by the stimulation of personal intercultural contact, the increased difficulties encountered multiply the chances that misunderstanding and task achievement delays will occur.

An additional difficulty in effecting positive cross-cultural interaction is the phenomenon which has been labeled "culture shock" (Eachus, 1966; Oberg, 1958; Yamashita, 1965).

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This negative reaction to an unfamiliar country and its people
has a variety of sources ranging from the recognition of
marked differences of climate, geography, diet, clothing, and
architecture all the way to a revulsion at political, social
and religious practices. This revulsion can be especially
acute when the people of the unfamiliar culture have strikingly
different habits and customs pertaining to personal cleanliness
and hygiene, sexual behavior, individual worth, and general
sanitation.

Americans overseas, both civilian and military, have gained
the reputation, rightly or wrongly, of unusual suceptibility to
these pitfalls in the way of effective cross-cultural inter-
actio. they stand accused of habitually failing to respond
appropriately to the problems and stresses of other societies.
Edward T. Hall in his superb volume, The Silent Language,
treats our problems in the area of cultural adaptation. He
points out that Americans typically refuse to accept or display
any concept of cultural relativity. As a consequence of this
ethnocentrism we usually fail to suspend judgment and action
until more thoroughly understanding the behavior of indigenous
peoples. Instead we frequently assume the position that the
American ways of behaving and doing things are normal, natural

and right, while regarding the pattern of behavior typical of another country as strange, undesirable, unnatural, immoral, or incompetent. We are particularly susceptible to an experience of "culture shock" which can generate frustration, resentment, hostility and functional inefficiency.

EXPERIENCE IN VIETNAM AND ITS IMPLICATIONS

Chaplains and others involved in the Personal Response Project - a systematic effort at intercultural attitude improvement jointly sponsored by the Chief of Chaplains of the U. S. Navy, the Commanding General of the Fleet Marine Force of the Pacific and the Commander, Service Force, Pacific --have observed with intensified concern the negative consequences of this experience particularly among our troops serving in Vietnam. Their initially positive attitudes toward their South Vietnamese allies deteriorate rapidly and the resultant hostility and contempt are communicated in a multiplicity of verbal and non-verbal ways. Predictably, the South Vietnamese, who have a strong general tendency to like Americans, gradually reciprocate these negative attitudes and actions.

In the present combat situation in Vietnam such a lack of understanding and good will is dangerous both to the joint military enterprise and to the individuals concerned. A Viet-

namese soldier or peasant will hardly risk his life for those whom he believes to regard him as inferior and who seem to feel that Vietnamese traditions, customs and practices are unworthy. This can become a very crucial matter when the location of a Viet Cong ambush or mine field is the issue at stake.

Complicating the unfavorable Vietnamese reaction to American contempt is the natural suspicion of the strange foreigner who is in your country for reasons that are difficult to understand; who seems incredibly wealthy and pays such unreasonable prices for things that soon everything is expensive; who makes passes at Vietnamese women; who is often unbearably loud and boistrous; and whose planes and guns sometimes take the lives of your friends and loved ones.

PROBLEMS INVOLVED IN TRAINING FOR CROSS-CULTURAL INTERACTION

The problem of how to train people to interact effectively with people of another culture has, rather obviously in this instance, become both vital and urgent. But the dimensions of crisis so apparent in the conflict in Vietnam should not be allowed to obscure the imperative nature of the improvement of interaction between Americans and foreign nationals throughout the world. A dramatic qualitative and quantitative increase

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in positive interaction experiences in a multiplicity of circumstances ranging all the way from brief port calls by Navy ships to prolonged occupation of military bases of operation is essential to the attainment of any significant level of international understanding and good will. Unfortunately the problem of cross-cultural interaction training is one of unusual difficulty and complexity. There are countless differences between any two cultures. Training people to a level of complete awareness regarding all of them is an impossibly lengthy and demanding task. Certain clusters of attitudes are highly resistant to change. The volume or persuasive potential of information directed toward attitudinal improvement has very little relationship to the results obtained. The capacity of people to disregard information that is irrelevant to their needs, apparently unuseful to them, or which conflicts with established and reinforced patterns of thought and behavior, appears to be almost unlimited (Davidson, 1959).

It is a contention of this study, however, that attitudes toward indigenous peoples are learned behavior and therefore subject to modification through appropriate educational and communications methods. It is a further, and central, conten-

tion that the only way to reduce these training problems to
manageable proportions is to first discover which cross-
cultural differences are critical in the interaction
situation; and then to develop and utilize a sufficiently
effective educational experience for these critical differ-
ences to be not only understood but encountered in a construc-
tive and meaningful fashion.

Underlying the difficulties inherent in both tasks is the
fact that "culture" is a highly generalized and nonspecific
category which means a great many different things to differ-
ent investigators. It cannot be taught in the same way that
other skills can be imparted. Language barriers can be over-
come by thorough language instruction, or even by the use of
interpreters. Technological barriers can be overcome by
providing advisors with the skills to conduct simplified
instructional programs designed to instill basic knowledge
in given technical areas. But the most stubborn barrier to
cross-cultural communication and understa: ding is the vast
difference existing in fundamental expectations for human
behavior. These expectations are founded on beliefs, habits,
manners, customs, values, taboos, expressions, rituals, mores,
etc., which provide a society with the bases for a remarkably

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high proportion of its social perception. These factors are initially nonmaterial and are hidden not only from the trained external observer but, even more effectively, from the indigenous participant in the system. They constitute that nearly unconscious part of his behavior which he takes for granted and which he has a tendency to regard as universal since it is so basic to his verbal and nonverbal activities (Hall, 1959).

PRESENT GENERAL FORMS OF INTERACTION TRAINING

Attempts to surmount these considerable difficulties in recent years have usually taken one of three general forms. The most common is the scholastically-oriented, theoretical analysis of the manner in which persons in a given culture are trained, since childhood, to believe, feel and act personally and in relation to the world; to conduct themselves socially; and to stress certain conceptual differentiations more than others. These patterns of behavior are often contrasted with related patterns in the subject's native culture. This form of cross-cultural interaction training can be observed at a great many so-called "area studies" departments in our colleges and universities. A current academic catalog, for example, promises a "rich trans-cultural experience" simply because of the presence of foreign students in the program.

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The second form of cross-cultural interaction training is less familiar and consists of a number of efforts to formulate an experience-oriented, empirical study of actual situations which lead to increased tension, or to better understanding, of people of one culture by those of another. Notable among these efforts is a series of studies undertaken by the Department of Psychology at the University of Illinois. Their utilization of the critical incident technique (Flanagan, 1964) in the construction of Culture Assimilators (Stolurow, 1965; Fiedler, et. al...), and in attempting to determine the significance of role behavior differentiation in contrasting cultures are among the most important advances to date in cross-cultural interaction training. A related incisive endeavor can be found in research performed for the Department of the Army by the Center for Research in Social Systems (CRESS) of The American University (Terauds, Panman, Lybrand, 1966). Modifications of the critical incident recording and coding instruments developed in the CRESS project have been suggested for utilization in the culture-analysis phase of the training program proposed by this study.

The third form of training is still highly experimental and is characterized by a series of efforts to blend into

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utilitarian compatability the analytical strengths of the
scholastic-theoretical approaches and the practical strengths
of the experiential-empirical forms of training. A model for
such a style of cross-cultural interaction training has been
developed as a proposal for the United States Agency for
International Development (US/AID) by the National Training
Laboratories of Washington, D. C. (Harrison, Hopkins, 1966).
The proposal includes an emphasis upon informal, small-group
educational processes and the utilization of a "project" or
problem-solving approach. To date the proposal has not been
accepted by AID, probably because of its deficiencies in the
areas of reliable interaction criteria and of implementation
specificity. AID trainers at the Far East Training Center
of the University of Hawaii have intensified their efforts
to obtain an effective balance of the theoretical and
experiential aspects of training.

Another interesting training method is the so-called
"nativist" approach to cultural analysis and training
(Stewart, 1965). This approach proposes to facilitate
effective cross-cultural interaction by increasing an
American's understanding of some of the basic components
of his assumptions and values, and by leading him to make a

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comparative analysis of a set of assumptions and values from

another culture on the basis of introductory interaction with

indigenous persons. To this end Stewart and others have

devised the "Counter-American" technique wherein an American

is confronted with a role-playing situation with a counterpart

trained to behave in a fashion which violates most of the

behavioral expectations of the American. The experimental

trials of this technique as a training vehicle seem to result

in an improved verbal activity in generalized "other culture"

environments (Eachus, 1966).

Some of the most important advances in the quest for

balanced interaction training have resulted from the efforts

of the Training Research Division of the Behavioral Sciences

Laboratory, Aerospace Medical Research Laboratories at the

Wright-Patterson Air Force Base in Ohio. Their experiments

concerning training in cross-cultural interaction skills

through simulation and self-confrontation have demonstrated

techniques which make possible more effective and efficient

acquisition, as well as high retention, of certain communicative

skills.

THE PERSONAL RESPONSE PROJECT

Only some development of such approaches as the foregoing

to this third form of cross-cultural interaction training has

sufficient breadth to encompass the philosophy and purposes
of the Personal Response Project, as well as enough flexibility
to implement its goals. This Project was designed as an
attempt to understand the people of an unfamiliar culture by
discovering the ways in which their cultural patterns, and
especially their religious and ethical value systems, affect
daily thoughts and actions. Such increased understanding is
regarded as one of the keys to the modification, and eventual
elimination, of unfavorable attitudes and offensive behavior
patterns toward indigenous citizens. Simultaneously an
educational strategy is employed to promote constructive
relationships and appropriate mutual assistance between
American military personnel and the citizenry, and to increase,
in some degree, their mutual respect and trust.

After being described and approved in a letter published
on 23 March 1966 by the Commanding General of the Fleet Marine
Force, Pacific, entitled, "Understanding the People of Vietnam".
the Project has been conducted in the Navy under OPNAV Instruc-
tion 1500.22, General Military Training. Participation in the
Personal Response Project has been designated as an appropriate
duty for chaplains. The Chief of Navy Chaplains considers
Personal Response to be secondary only to primary religious
and counseling duties.

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The stipulated objectives of the Personal Response Project are to assist military personnel

(1) to anticipate and respond to the predisposition of indigenous citizens to act consistently with their deeply engrained religious and cultural value systems,

(2) to respect the motives of indigenous citizens as a manifestation of these value systems,

(3) to identify the expression of these motives and values in daily behavior

(4) to act with understanding and responsible concern in relationships with indigenous citizens, and

(5) to recognize that the lives, values, relationships and actions of indigenous citizens are of equal importance to those of all human beings.

As the Project has developed several indirect, but not entirely unanticipated, consequences have been observed that are considered to be unusually worthy subsidiary objectives. As military personnel have explored the effects of indigenous religions and value systems in the lives of people, they have begun to recognize the expressions of their own beliefs and values in their daily lives and to understand their own motivations more adequately. In responding to the emphasis

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upon the individual worth of indigenous citizens, military personnel have also shown an increased appreciation for their own humanity and dignity as being too valuable to debase or degrade. And as indigenous peoples have observed the growing understanding, concern and responsibility of American military personnel toward themselves, they have felt spontaneously and voluntarily obliged to attempt to understand and respond more favorably to the strange, and sometimes difficult, visitors in their midst.

The Personal Response Project has been implemented to date through a coordination of field research, comparative analysis of religious and cultural value systems, production of orientation materials, and both preparatory and in-country training of personnel. In the summer of 1965 a U. S. Navy chaplain with an extensive history of successful cross-cultural interaction was assigned to make a first-hand study and collection of data on the beliefs, customs, religious practices and value systems of Vietnam. Information available in existing written sources was deemed insufficient or unsuitable for the task envisioned. This chaplain also under-took preliminary preparation of troop presentations, background resources and training aids designed to aid in understanding the Vietnamese peoples.

The data so collected has been organized, evaluated and published so as to be made available in utilitarian form to all who were serving in, or had been assigned to, Vietnam and adjacent waters and areas. A basic reference book, The Religions of South Vietnam in Faith and Fact, provides essential background information for military leadership and for instructors and key personnel involved in the project. The Personal Response Project Materials: Vietnam Supplement is a field packet containing two basic lecture-discussion formats for use in all Vietnam orientation programs – pre-embarkation or in-country (the same publication reproduced by the Fleet Marine Force, Pacific, is entitled, Understanding the Vietnamese). Three other publications are in preparation: a Unit Leader's Personal Response Handbook; The Peoples of the Tribes of South Vietnam; and Just As Different on the Inside.

These materials are prepared and maintained by a team of chaplains which handles the Personal Response Project Files, Chaplain Corps Planning Group, Washington Navy Yard, Washington, D. C. This team, which is responsible to the U. S. Navy Chief of Chaplains, maintains liaison with all known agencies and institutions, both military and civilian, concerned with cross-cultural interaction training and the evaluation of its consequences.

In the summer of 1966 a second Personal Response Project

Officer was assigned the task of continuing the initial efforts

of data collection, but with increased emphasis upon the

development and implementation of an effective program of

communication for the transmission of religio-cultural informa-

tion and for attitude improvement. This chaplain, who is a

specialist in adult education and communications techniques,

has gained a more precise knowledge of the nature of the tasks

confronting the Personal Response Project through systematic

surveys of both American and Vietnamese attitudes. This

knowledge has led to a communications strategy based on

awareness of the social patterns of innovation diffusion, of

the principles of learning involved in the modification of

attitudes, and of the vital role of cognitive dissonance in

the motivation of learned behavior. The communications media

employed include lecture-discussions, illustrated message

posters, human interest news releases, role playing in

village-simulation settings at the NCO Leadership School in

Okinawa, and the instillation of a heavy emphasis upon attitude

development in the Orientation School for combined action units

and the school for officers from supporting units. A Platoon

Leader's Personal Response Notebook has been developed in III

MAF for use by officers and platoon leaders in combined action units. It contains twenty-four briefings for squad-sized groups built around successful and unsuccessful interaction experiences with leading questions designed to provoke discussion. This Notebook provided the basis for the more systematic utilization of critical interaction incidents as a basis for unit discussions in the Unit Leader's Personal Response Handbook which has been prepared for the Fleet Marine Force, Pacific.

Commands have implemented the Personal Response Project through the formation of Personal Response Councils in the Third Marine Amphibious Force, Third Marine Division, First Marine Air Wing, and the Force Logistics Command. Cognizance of the Project and participation in its purposes have also been evidenced by the First Marine Division, First MP Battalion, Ninth Amphibious Brigade, and the Naval Support Activity at Danang. Command support in the field is considered superb.

Present plans include the continuation of the functions of the Personal Response Project Officer in Vietnam; the addition of another Project Officer who will operate out of Headquarters, Naval Support Activity, Saigon, into the Vietnam Delta and into surrounding countries; the assignment of a Personal Response

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Area Specialist to broaden the scope of the Project to include
a larger number of the nations of the Pacific area and the
development of a comprehensive and effective cross-cultural
interaction training program for American military personnel prior
to deployment. The foregoing analysis of the principles, purposes
and structure of the effort reinforces the contention that such
pre-deployment training requires a unique and utilitarian
amalgamation of the comparative analysis of cultural systems
with an experience-oriented, intensive, attitude-learning
involvement. An additional, and very difficult, requirement
is that this training must be effective with large numbers of
personnel within a relatively short period of time and with a
very low per capita cost factor.

THE CRITICAL INCIDENT TECHNIQUE

After extensive exploration of the various methods utilized
in efforts to effect a balanced analytical-experiential train-
ing program, it appears that one of the most flexible and
penetrating tools is found in the critical incident technique.
Already modified for use in culture analysis, the construction
of culture-assimilators, and in certain types of cross-cultural
interaction training (see pp10-11),this technique holds promise
of new dimensions of application in the type of cross-cultural
interaction training required by the Personal Response Project.

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The critical incident technique "...consists of a set of procedures for collecting direct observations of human behavior in such a way as to facilitate their potential usefulness in solving practical problems and developing broad psychological principals. The critical incident technique outlines procedures for collecting observed incidents having special significance and meeting systematically defined criteria" (Flanagan, 1954, p. 327). An incident is defined as

> ....any observable human activity that is sufficiently
> complete in itself to permit inferences and predictions
> to be made about the person performing the act. To be
> critical, an incident must occur in a situation where
> the purpose or intent of the act seems fairly clear to
> the observer and where its consequences are sufficiently
> definite to leave little doubt concerning its effects."
> (p. 327)

The technique is an outgrowth of studies in the Aviation Psychology Program of the U. S. Army Air Corps in World War II to develop procedures for the selection and classification of aircrews. It was more formally developed and given its present name by the American Institute of Research in connection with some studies undertaken in the Spring of 1947. It has subsequently been successfully applied to such areas as personnel selection, job training, job design, motivation and leadership, and counseling and psychotherapy.

The researchers who developed and implemented the critical

incident technique have emphasized the fact that this procedure

for gathering facts about behavior in defined situations is

not an inflexible set of rules which govern data collection;

it is, instead, a pliable set of principles which can be

modified and adapted to meet the specific situation under

consideration (p. 335). The five main procedural steps in

the technique are: (1) the determination of the general aim,

(2) the specification of observers, groups to be observed,

and observations to be made, (3) the data collection, (4) the

data analysis, and (5) interpretation and reporting.

These procedural steps can be seen to have considerable

efficiency when adapted to the field of cross-cultural inter-

action since they can serve to focus the attention of both

cultural observers and interaction trainees upon the truly

"critical" incident - upon extraordinary examples of cross-

cultural encounters which are observably effective or

ineffective rather than attempting massive data accumula-

tion and indoctrination which may or may not be related to

interaction success or failure. They offer, therefore, the

potential of the isolation of the critical factors involved

in the success or failure of intercultural contacts and

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influence attempts and of the establishment of the critical

requirements for effective cross-cultural interaction. Each

of these potentials is indispensable to the development of any

training program which might be utilized in the Personal

Response Project.

The critical incident technique eliminates the collection

and dissemination of opinions, hunches and estimates and pro-

vides, instead, a record of specific behaviors which can be

carefully studied as a means of isolating those factors which

either antagonize, or facilitate understanding and cooperation

between, individuals or groups across cultural barriers. Per-

sonnel about to undergo initial exposure to the unfamiliar

culture in question can then be motivated and assisted in

eliminating the negative and strengthening the positive

behavioral and attitudinal factors in their potential inter-

action patterns.

Used in the Personal Response context the critical

incidents so collected and utilized need not be restricted

only to cross-cultural interaction characterized by formally

structured influence or persuasion attempts in order to have

adequate specification of objectives. It must not be forgotten

that in the Personal Response Project friendly contacts, mutual

respect, and reciprocal understandability are as much objectives

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as the acceptance of medical or technological aid would be
from the perspective of an international assistance agency.

PROPOSED PHASES OF INTERACTION TRAINING INCORPORATING THE CRITICAL INCIDENT TECHNIQUE

The critical incident technique is sufficiently flexible
for adaptation both into the cultural data collection processes
and into some aspect of each of the four phases of interaction
training herein proposed. These phases, which are envisioned
as being complementary and somewhat concurrent, are designated
and defined as follows:

(1) The Culture Analysis Phase - This phase of inter-
action training must be the consequence of systematic field
research concerning the social, economic, political and
religious factors which influence the value systems and daily
behavioral patterns of a culture. The critical incident
technique provides an excellent supplementary data collection
instrument which can help determine which of these factors are
the crucial elements in cross-cultural interpersonal contacts.
Such a determination can make the transmission of information
about an unfamiliar culture to trainees feasible by eliminating
vast areas of factual data which are relatively unrelated to
the goals of both non-offensive and positive interaction. There
is some evidence (Foa and Chemers, 1966) that role behavior

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differentiations are more critical in the interaction process,
and more difficult to learn, than cross-cultural differentiation
based on political, economic and religious factors. If this
proves consistently to be the case, the scope of interaction
training would be more clearly defined and the construction
of training instruments could become more rapid and efficient.

Materials and methods for the implementation of the culture
Analysis Phase of interaction training are contained in Appendix
A.

(2) The Extended Problem Solving Phase - The purpose of
this phase of training is to motivate the trainee to involvement
in the training experience by projecting him into a problematic
situation of cross-cultural interpersonal contact wherein his
mediating images and response interactions are inappropriate
or inadequate to handle the unfamiliar cue array. Critical
incidents can be presented verbally for discussion, in culture
assimilators for reaction, dramatized through role-playing,
modeling, village simulations, or an integration of programmed
audio-visual techniques. Other methodologies for inducing the
extended problem solving experience are being developed and
tested by a number of behavioral sciences researchers.

(3) <u>The Intensive Attitude Modification Phase</u> - Although

full recognition must be made of the many variables and the

considerable difficulties which affect attempts at attitude

change, such an effort is indispensable to the type of cross-

cultural training required by the Personal Response Project.

Some combination of personal and impersonal influence seems to

be most effective in producing attitudinal modification (Weiss,

1966). Leon Festinger's formulations regarding cognitive

dissonance provide the basis for optimism that at least some

measure of change can be effected among military personal

influence during predeployment interaction training. The

early selection and special guidance of prospective opinion

leaders can greatly facilitate positive guidance and construc-

tive utilization of the fact that a great many individuals

will readily undertake attitudinal change in order to reduce

the dissonance which results from conflicting attitudes and

opinions within a social system. If the training experience

has successfully induced an extended problem solving phase of

learning for a significant number of trainees, opinion leaders

and trainers can engage in both formal and informal small-

group discussions and in private conversations directed toward

extinguishing undesirable attitudinal stances and reinforcing

those which are known to be consistent with the critical

factors in successful interaction experiences.

Impersonal influences can be introduced in the form of

supportive reading of books, articles and illustrative items

characterized more by an emphasis on positive motivations -

the desire for victory, achievement and understanding - rather

than on the negative motivations of fear for survival or the

quest for approval from superiors. These printed materials

should include both one-sided and two-sided arguments and

reinforcement by both task-oriented and socially-oriented

approval and commendation. Contemporary educational tech-

nology is experimentally utilizing electronic programmed

learning devices which ultimately might well provide highly

efficient diagnostic and therapeutic measures related to

attitudinal improvement for either individuals or groups.

Materials and methods for the implementation of the

Intensive Attitude Modification Phase of interaction train-

ing are contained in Appendix C.

(4) The Learning Reinforcement Phase - A significant

experience of attitudinal learning requires effective

reinforcement if retention of positive modification and

reduction of "boomerang" or "sleeper" effects is to occur.

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Some reinforcement can be obtained through moderate amounts
of repetition of illustrations and examples of desired
attitudinal stances, particularly if there is sufficient
variation to make persuasion goals vivid without incurring
the irritation that often results from mere reiteration
(Klapper, 1960). More substantial reinforcement can be
obtained from the sense of achievement that is derived from
commendation for task accomplishment and from instructor and
peer approval. The authors of the better programmed learning
materials, such as the University of Illinois' Culture
Assimilators, are cognizant of the importance of even
impersonal reinforcement and have built it into their materials.
Training instructors must be prepared to impart appropriate
commendation and approval and to facilitate the expression of
peer approval during formal training periods and in informal
association.

Some dramatic reinforcement and cumulative attitudinal
modification have been achieved through self-confrontation
procedures employed by experimental researchers particularly
at the Aerospace Medical Research Laboratories (see p. 12).
Experimentation presently in progress is directed toward a
comparison of acquisition and retention rates of interaction

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skills gained through individual self-confrontation with those gained through modeling and imitation techniques. These investigations hold real promise for the development of more fruitful attitudinal modification and reinforcement procedures.

Both short-range and long-range supplementary reinforcement is possible through the pre-deployment and in-country exposure of personnel to interest item inserts in newspapers and military radio and television circuits, to illustrated bulletin reminders of positive and negative interaction principles, to informal small-group discussions, and to planned positive interaction experiences and commendatory reports of such experiences.

Materials and methods for the implementation of this final phase of interaction training are contained in Appendix D.

RECOMMENDATIONS

On the basis of this study-proposal two broad recommendations appear to be essential to the effective pre-deployment training of military personnel in the area of cross-cultural interpersonal relationships:

(1) It is recommended that the four phases of this proposed balanced program of interaction training be implemented at U. S. Navy and Marine Corps staging areas for deployment to

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Vietnam. This is feasible without disruption of current train-

ing schedules and curricula. This recommended implementation

should include the utilization of the materials and methods

noted in Appendices A, B, C and D.

(2) It is recommended that sound and scientific

empirical evaluation of the implementation of this proposed

training effort be undertaken. The Office of Naval Research

numbers among its contractors several fully qualified

behavioral research organizations competent for such an evalua-

tion. Human Sciences Research, Inc., of McLean, Virginia, has

taken a vital and constructive interest in the Personal Response

Project and could conduct such an evaluation without a loss of

time in general familiarization with the nature of present

efforts in attitudinal improvement.

It is anticipated that empirical evaluation of the proposed

interaction training, as well as its observable in-country

consequences, will result in alterations and modifications of

training materials and techniques. This "feedback" is

indispensable to the continuing effectiveness of the program.

The barriers to effective cross-cultural interaction are

not insurmountable. The value systems, motivations and

consequent behavioral patterns of the peoples of the various

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cultures of the world are not so vague nor mysterious as to
be inscrutable to the methods of disciplined contemporary
observers. Men are not so insensible to human worth and
dignity, nor so insensitive to reason, as to be unalterably
rigid in their attitudinal predispositions. Effective train-
ing experiences can improve attitudes and increase interaction
skills. Even a modest improvement in these areas can enhance
the cooperative efforts of nations. The cumulative effects
of non-offensive conduct and increased understanding and
respect on the part of growing numbers of American service-
men abroad, if reciprocated, could prove to be one of the
most significant steps ever taken toward international peace
and good will.

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A P P E N D I C E S

(The following appendices are an index to the
programmatic resources related to this study-
proposal which are presently available and/or
under development. These resources can be
obtained by the agencies and individuals
involved in the official implementation of
proposed recommendations. Contact: Personal
Response Project Files, Chaplain Corps Planning
Group, Washington Navy Yard, Washington, D. C.
20390.)

APPENDIX A

CULTURE ANALYSIS PHASE

PRE-DEPLOYMENT INTERACTION TRAINING

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APPENDIX A

CULTURE ANALYSIS PHASE

1. Critical Incident Collection Instrument for Americans

2. Critical Incident Collection Instrument for Vietnamese

3. Instructions for Use of Critical Incident Collection Instruments

4. Critical Incident Coding Instrument

5. Manual for Recording and Coding of Critical Incidents

6. Critical Incident Classification Index

7. List of Audio-Visual References

8. Bibliography

APPENDIX B

EXTENDED PROBLEM SOLVING PHASE

PRE-DEPLOYMENT INTERACTION TRAINING

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APPENDIX B

EXTENDED PROBLEM SOLVING PHASE

1. Proposal for Culture Assimilator for Vietnam

2. Proposal for Audio-Visual Culture Assimilator for Vietnam

3. Scenarios for Vietnamese Village Simulations

4. Proposal for Programmed Interaction Training Films

5. List of Audio Visual Resources

6. Bibliography

APPENDIX C

INTENSIVE ATTITUDE MODIFICATION PHASE

PRE-DEPLOYMENT INTERACTION TRAINING

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APPENDIX C

INTENSIVE ATTITUDE MODIFICATION PHASE

1. Proposal for Development of Pre-Deployment
    Communications Strategy

2. Guidelines for Small Group Discussion Leaders

3. List of Audio-Visual Resources

4. Bibliography

APPENDIX D

LEARNING REINFORCEMENT PHASE

PRE-DEPLOYMENT INTERACTION TRAINING

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APPENDIX D

LEARNING REINFORCEMENT PHASE

1. Proposal for Repetition and Variation of
   Materials and Methods from Appendices A,
   B and C

2. Cross-Cultural Interaction Training Guidelines

3. List of Audio-Visual Resources

4. Bibliography